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one afternoon to the house of the girl and her parents, and sleeps that night in the men's end of the house. Before dawn, he leaves the house with a blowgun and goes hunting, attempting to kill a large number of birds and monkeys in order to impress the girl's parents with his competence. When he returns, he offers the game to the girl to cook and he awaits her final decision. If she has decided to marry him, she will squat down beside the suitor when she serves the cooked food and join him in eating it. From that moment on, they are considered husband and wife and will sleep together that night.

The importance of wives in producing food and beer goes far beyond the subsistence requirements of the household itself. Plural wives assure a surplus production which will make possible adequate entertainment of visitors from other households. The Jívaro place a high value on drinking beer and eating (perhaps in that order), so that one's status in a neighborhood is greatly affected by one's generosity with beer and food. No one can expect to have many friends unless he is a good host; and he cannot easily meet the requirements of good hospitality without plural wives as a labor force.

A man also prefers to have plural wives so that one will be available to accompany him when he goes hunting while the other(s) tends the household and garden. The wife who goes with him not only handles the dog and acts as the intermediary with Nunuí, but also assists him by carrying a machete and a basket of manioc and other provisions. Usually the preferred companion for such hunting trips is the youngest wife, who is least likely to be encumbered with children and therefore most willing to go. The wife often looks forward to hunting trips as an opportunity to have sexual intercourse in privacy, away from the rest of the household. Having sexual relations

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on the hunt is, however, viewed as dangerous by the man, it being believed that after intercourse he is particularly susceptible to being bitten by a poisonous snake. Nevertheless, men often engage in sexual activity when they take their wives hunting.

Men also claim that they would rather go hunting than to engage in sexual relations with the possible consequence of pregnancy, since babies interfere with the mobility of their wives to accompany them in hunting. Therefore, men usually state that they are reluctant to engage in sexual intercourse more often than about once every six to eight days. Field observations, of course, were difficult to make on this point, but my impression is that these particular statements were not too inconsistent with their behavior. Men also believe that having more than one wife decreases, rather than increases, the likelihood of reproduction. The reasoning is that a second wife permits a man to spend more time hunting and thus reduces the frequency of his acts of sexual intercourse. The arduous, mountainous travel required in hunting may also, in itself, divert potential sexual energies.

While many young wives seem to prefer the childless situation which makes it easy for them to go hunting with their husbands, an attempt at contraception is usually only made by single lovers. The attempt essentially employs sympathetic magic rather than herbs and only is believed to work if the male partner is a shaman. The girl brings him a raw chicken egg, he blows on it, and she swallows the egg while he holds her head underwater in a stream. This act is specific only to the young man, and is believed to prevent the girl forever from being impregnated by him. No vegetal abortives of any kind are known.

Women often do want children and, if no conception takes